273 Lolo also know how to make wine from the grains. They drink heavily; when they get drunk they cause trouble, which frequently develops into a clan feud.

512 The evening meal is usually served before it gets dark. After the meal they go out to enjoy the cool breeze or sit around and play until after dark when it is time to go to bed. They 513 have no bed or couch and just sleep on the floor. The master of the family sleeps in the living quarters, the male slaves [45] around the stove, and the female slaves near the grindstone on the right side of the room. They have neither mattress nor quilt. They lie on the ground and cover themselves with a woolen cape, the head pulled down under it and the feet pulled up around the body. During our stay with Lolo families, we often lighted the candles that we had brought with us. The Lolo 517 would be so excited by the glittering light that they would talk, frolic, play the jew's-harp, or dance. One night when we stayed at T'e-hsi on the right side of Huang-mao Kang, the light induced two sisters-in-law to dance the "stove dance" for our entertainment. It was indeed one of the most pleasant experiences during our stay in the Lolo area.

512 The daily family activities of work and play, eat, drink, and sleep constitute the normal flow of life in an endless continuous cycle, but each year there are also numerous special occasions, such as the New Year, sickness, exorcising, praying for rain, and others, to change the routine of life. As the set of activities on such occasions differs from daily routine, interpersonal relationships within the kin group are readjusted, the equilibrium of life undergoes some change, and the life cycle becomes renewed with the seasons.

805 The Lolo have no regular dates for their festivals. They 796 follow the Chinese calendar but have their own system of the 777 Heavenly Stems and Earthly Branches [for computing days and years] to divine good or bad fortune. Three times a year on auspicious days in the third, seventh, and tenth months of the lunar year, they hold the ceremony of "sending off the Buddha" [see p. 116]. Prior to the New Year, which comes in the tenth 796 month, the Buddha has to be sent off before they can celebrate and enjoy themselves. To celebrate the New Year, they kill cattle, feast and drink, make New Year calls, and generally [527 have many good times. Married daughters return home for a 574] visit and together enjoy each other's company for several days. During the ceremony of sending off the Buddha, they kill oxen, [782] sheep, or chickens to sacrifice to the spirits and ghosts and pray for the safety of the family and good days ahead. The

514 performed since the Lolo men have especially wide trouser legs and the women wear no panties under their skirts. They do not find it strange to squat (since the I have neither chairs nor benches, this is the only other restful position aside from standing; however they do not sit with their legs crossed as do the monks while in meditation, but squat like dogs, with legs extended in front, bent backwards only from the knees, and their buttocks suspended) and while in this position to eliminate on the ground. To break wind, however, causes such great embarrassment that a woman guilty of this offence may even commit suicide.

574 The I, like the other border tribes, treat strangers better than the majority of the Chinese. As long as one can speak the I language, he can find food and lodging with any family, whether they are acquaintances or not. Native custom requires that no strangers be denied this kind of hospitality. An I would not even have to pay, although he could give a little present. A Chinese would customarily present to his host, gifts that are of equal or greater value than the cost of lodging and food. These gracious practices greatly facilitated our study in our travels through Liang-shan.

527 The only times when the I make a lot of noise are at New
805 Year's, weddings, funerals, or on festivals, which however are very few. The Lolo calendar is based on the twelve Branches /with which the Chinese name hours, days and years/ in the sequence of tzŭ, ch'ou, yin, mou, ch'en, ssŭ, wu, wei, shen, yu, hsü, hai; and the days are named in cycles of the rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, cock, dog and boar. (This system is probably copied from the Chinese.) Each year is divided into ten months and each month into 36 days--the 12 Branches thus making three appropriate turns. One day in the tenth month of every year is chosen as New Year's through a temporary divining rite by the "pi-mo." /diviner and exorciser/. Should there be a death in a family on a certain day, the family will never again choose that day as New Year's. Thus, curiously enough the New Year's is on a different day for different families.

764 Funerals are a serious matter for the I. The family of a deceased has his body carried up a hill for cremation on a lucky day chosen by the pi-mo. Local inhabitants, as well as relatives and neighbors--/116/ sometimes as many as several hundreds of them--congregate at the funeral and weep unrestrainedly. Marriages and funerals are two items of expenditure for the Lolo as they also are for other Orientals.